The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 4. FEBRUARY 15, 1848. VOL. X.

## TRADITIONAL PROPHECY OF THE RETURN OF THE JEWS TO PALESTINE.

This curious prophecy, handed down by John Tritemius, Abbot of Spanheim, a German dignitary of the Romish Church, who wrote about the year 1529, is contained in a tract addressed to Charles V., then Emperor of Germany. He therein records the opinions entertained in antecedent times of the government of the world by angels, or intelligencies of the planets. The precise words of the dedication ran thus:—"Renowned *Cæsar*, it is the opinion of very many of the ancients that this inferior world by ordination of the first *Intellect* (which is God) is directed and ordered by *Secundeian Intelligences*, saying that, from the original or first beginning of the heavens and earth, there were seven spirits appointed as presidents to the seven planets; of which number every one of these ruleth the world 354 years and 4 months in order; and to this position many, and they most learned men, have afforded their consent."

The first period was assigned to Saturn, who by his angel *Orifel* (a name appertaining to his *office*, not *nature*), began his government the 15th day of March, in the first year of the world, and it endured 354 years and 4 months. Under his rule mankind consisted but of one family or immediate kindred, and who after their first increase lived uncouthly, and much after the manner of the inferior animals. The second governor of the world is *Anael*, the spirit of *Venus*, who after *Orifel*, began to rule according to the influence of his planet, and which continued until the year of the world 708. Under the dominion of this angel men began to be more civilized, built houses and cities, found out the manual arts, and indulged themselves plentifully with the pleasures of the flesh; they took unto themselves fair women for their wives, neglected God, and receded in many things from their natural simplicity; they found out sports and songs, sang to musical instruments, and addicted themselves to whatsoever belonged to the worship of Venus; and this wantonness of life in men continued until the flood, receiving the arguments of its depravity from hence.

In this manner the influences of the several angels of the planets are successively described, and the periods of their rule illustrated by historical facts and incidents: my limits, however, prevent their being given, further than as bearing upon the prediction relative to the Jews; nearly all the great events which have happened to that people being attributed to the dominion of Saturn.

For the second time, *Orifel*, the angel of *Saturn*, assumed the government of the world in the year from the creation to 2480. Under the regulation of this angel the nations were multiplied, and the earth divided into regions, and many kingdoms instituted; the Tower of Babel was built, and to the confusion of tongues followed the dispersion of men to all parts of the earth. Now began great improvements; fields were ordained, corn sown, and vineyards planted, and men

began to provide with greater diligence whatever was more convenient for food and raiment. Under *Orifel* came first of all amongst men the *discerning of nobility;* which was when any, in their manner of living or in wisdom, did excel the rest of men, winning trophies of glory from the great ones of the earth, as rewards for their merit.

Again, after 4960 years from the "building of the universe" did *Orifel* assume the rule in chief. Within his period "Hierusalem with the Temple is burnt and destroyed by *Antiochus* and *Epiphanes*. The history of the *Maccabees*, and their wars, was now acted." Now Julius Cæsar gained the empire of Rome, which Augustus after him amplified, joining Europe, Asia, and Africa into one monarchy; by whom, or whose means, God gave peace to the world: and in the 245th year and 8th month of the rule of *Orifel*, on the 25th of December, Jesus Christ, the Son of God, was born in *Bethlem* of *Judea*, of *Mary* the Virgin; and towards the end of the rule of *Saturn*, by his angel *Orifel*, "Hierusalem was destroyed by the *Romans*, and the Jews dispersed into every nation, there being massacred of them eleven hundred thousand, and fourscore thousand sold for slaves." How fair and wonderful is the ordination of Divine Providence! for the world at first was created under the rule of Saturn, his Angel Orifel, and mercifully redeemed, instaurated, and made new again under his third government; so that the great number and agreement of concurring actions seem to administer no small belief to this manner of setting forth that this world is governed by the SEVEN ANGELS OF THE PLANETS; for in the first gubernation of ORIFEL there was but one only monarchy of the whole world; under his second, when the Tower of Babel was built, there was but one tongue, or monarchy, thence branching or dividing into many. Again, during his third, there was but one empire, under the *Romans*. From this time forward the kingdom of the Jews was quite taken away, and the sacrifice of meat offerings ceased. NOR SHALL LIBERTY BE RESTORED TO THE JEWS BEFORE THE THIRD REVOLUTION OF MICHAEL THE ANGEL OF THE SUN, AND THIS SHALL BE AFTER THE NATIVITY OF CHRIST IN THE YEAR 1880, AND IN THE YEAR OF THE WORLD 7170 AND EIGHTH MONTH. Many of the Jews in those times, and of the Gentiles also, shall embrace Christian religion, most plain and simple men preaching the word of God, whom no human institution, but a divine spirit, hath inspired. The world shall then be brought to its first innocency and simplicity, the angel of *Saturn*, *Orifel*, governing the world everywhere.—*Raphael's Prophetic Messenger for* 1848.

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## ASTROLOGY AND MAGIC.

The foregoing article on astrology, together with no less than twelve strictures, in the *London Journal*, on ghosts, apparitions, &c., have elicited the following article:—

Astrology, magic, and mesmerism, may be reckoned among the curious arts which, along with incantations, soothsayings, and necromancy, are in a fair way to be revived, and revised, and published afresh in the nineteenth century. These arts have obtained a potent ascendancy over the minds of multitudes in former ages. For all these things, it may probably be safe to acknowledge that there is some cause in nature, and some just foundation in philosophy. The devotees of astrology and mesmerism are beginning to impose their arts upon the public with much assurance of success and popular acceptance. Doubtless many converts will be won into the vortex of these arts. The belief in ghosts has obtained in all ages of the world. Many sceptical persons ignorantly ridicule every thing of the kind, and sneer at the credulous as being the weakest of all persons, and pride themselves upon being possessed of superior strength of intellect; but the truth is, that the children of nature, unadorned as they may be by the spurious arts of civilization, are often no more oblique to the laws of nature and truth, than their more haughty revilers. When the disciples saw Jesus Christ after the resurrection, they thought (for the moment) that he was a spirit or "ghost." Jesus did not tell them that there was no such thing as a spirit or ghost that might show itself, but he told them the difference between the apparition of a spirit and a resurrected body—

"A spirit hath not flesh and bones as ye see me have." The Sadducees had fallen into the belief, that there was "no resurrection, neither angel, nor spirit;" but the Pharisees confess both. In this our own day and age, the Sadducees are probably far more numerous than the Pharisees. The spirits of the just may minister to the heirs of salvation, and probably render themselves visible to the eyes of men; the spirits of the wicked may probably do the same. The distinct and separate identity of unclean spirits which seized upon men, and even did them bodily injury, and uttered doleful vociferations, was acknowledged by Jesus in his public ministry. The apparition of false and wicked spirits before the eyes of men, is likely as credible as the apparition of good spirits. They are both subject to the authority of the only true priesthood of Jesus Christ.

When God wants to send strong delusion, he may suffer foul spirits to act an efficient part in accomplishing his purpose, through their deceivable and lying arts.

All spirits and powers in heaven, and upon earth, and under the earth, are subject to God. He may suffer wicked men and evil spirits to increase in knowledge and lying wonders to any extent that seems good to him, by means of superhuman arts; and miraculous powers may be given to evil men and condemned spirits, as well as to good men and holy angels. Certain wicked men had power to slay even the master spirit, and prince of heaven and earth; but Christ tells us this power was given them of God. "Ye could have no power except it were given you of my Father in heaven." If good men may be taught, warned, and instructed, by means of visions, and angels, and apparitions of angels, and departed friends, of which truth ancient saints had no doubt whatever, then why may not bad men, conscious and perfectly credulous of their own soul-crimsoned guilt, be made to feel the haunting and tormenting influence of superhuman agencies, whether good or bad? Is it not agreeable to revealed truth that there is an interchange of communication between the powers of heaven and earth? Certainly it is. The doctrine of visions, angels, and spirits, is a doctrine of the Bible; and this is also equivalent to the doctrine of apparitions, ghosts, and spectres. What was the apparition of Jesus to Mary, but that of a murdered person appearing to his friend? Might he not also have appeared in like manner to those who crucified him, and filled them with fear? The wife of Pontius Pilate was warned in a dream that her husband should have nothing to do with the murder of Jesus, "that just man," for she "had suffered many things in a dream that day because of him." Balaam's ass, even, knew that there were such things as apparitions; and men that oppose the truth of such things, expose either their ignorance or scepticism. Notwithstanding that magicians, enchanters, and necromancers, neither fear God nor work righteousness, and stand repudiated by all holy beings, still there is more reason in their system than in that scepticism which sneers ignorantly at all such like things as being the chimera of weak brains. The magician works by the agency of invisible powers. Who can say that satanic powers do not correspond with kindred spirits in the flesh? The Bible teaches that these powers do take possession of men and women in the flesh, and lead captive such as will yield allegiance to them.

The witch of Endor is said to have raised the prophet Samuel. The mortal remains of another prophet came forth when his burial place was disturbed. The laws by which spirits are governed, and the terms on which embodied and disembodied agents hold intercourse are known to God, and probably known in a measure to satanic powers, and through the latter communicated to the knowledge of the enemies of God, in order to rival the servants of God, who have received their knowledge lawfully from the pure fountain of all righteous revelation. There are certain laws to be observed, in order to obtain revelation from God. "If any man will do his will, he shall know of the doctrine" of God. It is *revealed* from faith to faith. By and in consequence of certain observances, the supernatural knowledge and possession of satanic powers are obtained. The power of magicians, soothsayers, and astrologers has been great in different ages of the world; but the power of God's servants has always been greater. In the days of Pharaoh and Nebuchadnezzar, the satanic arts had reached a great height, but the superior powers of Moses and Daniel far surpassed them.

Again; astrology is an apish effort to pry into the knowledge of the laws of the planetary bodies, and discover their influences upon the human organization, and

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Again; astrology is an spish effort to pry into the knowledge of the laws of the planetary bodies, and discover their influences upon the human organization, and

human conduct and destiny. There is reason to believe, that the material organization of man, like every other material substance, is biased and influenced in a measure by other material bodies. The different planets are large and influential bodies, that affect the watery, vegetable, and animal world. They swell or depress the ocean, and nourish or blast vegetation. The intelligent spirits of men sympathize with their peculiar organization. But all these systems of magic, astrology, and divination, and enchantments, are probably the counterpart and rival efforts of perverse and aspiring spirits, in order to cope with revelation, prophecy, angels, visions, and miracles. They are as necessary, also, to the perfect appreciation of truth, and the power of the only true God and his servants, as shade is necessary to light in forming a true picture. It is, indeed, true, that persons may be deceived by many specious and unreal impositions of the imagination; but those are more deceived and culpably ignorant who deny the agency of spirits, good and bad, and sideral influences upon the human organization. But Solomon has said, that "fools will ever be meddling." Many persons will plunge precipitately into the systems of astrology, magic, mesmerism, divinations, &c., &c., and be flattered and inflated with their vain acquisitions. God despises all usurpers, thieves, and robbers, that seek for even *truth* unlawfully. He is not only the fountain of knowledge, but also the only lawful dispenser of it. Satanic powers, if they retail even truth without a license, are obnoxious to a divine penalty; and those who purchase of unlicensed agencies, are *particeps criminis*, stained with the same guilt. God will not give his glory to diviners, astrologists, mesmerists, and magicians; such as honor him he will honor, but counterfeiters and bogus-makers in these matters, notwithstanding some gold is mingled with their much alloy, will be ferreted out and brought to condign punishment.—ED.

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## FOREIGN POLITICS.

We doubt not, when Parliament re-assembles, the debates on foreign politics will be most interesting. There is food for discussion and ample room for a difference of opinion in the present circumstances and position of almost every country in every quarter with which we have any political relations. As mediation, if not an intervention, between Mexico and the United States will, doubtless, have its advocates amongst our legislators of put-your-finger-into-every-pie school. Will France remain quiet? Louis Philippe's state of health is an unsatisfactory affair for the peace of the world. And what of Spain? And what of Portugal? Things look squally, if not stormy in all these quarters. Germany is uneasy. Italy is in a state of wild excitement. Switzerland, willing enough to let alone and be let alone, is not allowed by her jealous and envious neighbours to settle her own affairs in peace. Greece is a trifle, but it is one more ingredient in the boiling cauldron of mischief and provocation. All the elements of strife exist in ample abundance. The atmosphere is charged with them. A look may excite a storm—a word provoke a whirlwind. Under such circumstances we may well look forward to the approaching meeting of Parliament, not only with curiosity and interest, but with the strongest feeling of anxiety. We have, however, every confidence in the foreign secretary. He knows exactly how each of the continental bullies, now so clamorous and noisy, may be put to silence. In France the people want only a little encouragement to turn their whole attention to political reform, and to carry out those constitutional rights and privileges for which they struggled on "the glorious three days," and out of which they were subsequently duped by their honest monarch. Russia has work enough in the Caucasus. Prussia has Germany and Poland to keep down. Italy is in the front of Austria, Gallacia in her rear. So that, if the despots of the continent have much to gain by a crusade against liberty, they have more to lose by the recoil, should they fail in their attacks upon it. The knowledge of this may be a check upon their hostile wishes and intentions against the happiness of mankind, and there is not any one more likely than Lord Palmerston to keep before them the true and actual bearings of their position. There will, then, we venture to predict, be many words, but no blows, a tremendous smoke, but no fire. We have national

defences that some people little think of. The weakness of other nations is our strength. "All is not gold that glitters" with the continental despots. They have no bayonets to spare for foreign aggression. They want them all, do these paternal governments, to guard themselves against their happy and contented children.—*Liverpool Chronicle.*

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## CONFERENCE MINUTES.

### MANCHESTER.

This Conference was held in the City-hall, in Camp-field, on the 12th of Dec., 1847, at ten o'clock a.m., when many of the officers and members from the various branches assembled.

The house being called to order, and the meeting opened by singing and prayer, Elder James Walker moved, that Elder Moses Martin preside over the Conference meeting this day.

The motion was seconded, and carried unanimously.

Elder Martin felt thankful for the privilege which was given to him, and for the confidence which the Saints manifested towards him. He desired that the Saints would observe and keep the strictest order, as there was much business to be done in a little time. He then moved that Brother William Hulme be sustained as clerk of the Conference. The motion was seconded and carried unanimously.

The President then called for the representatives of the various branches to give a plain and concise statement of their numbers and condition, when called to do so by the clerk.

The branches were then represented in the following manner:—

| BRANCH. | RPSNTD BY | MEM. | ELDS. | PRS. | TEA. | DEA. | BAP. | C. OFF | REC. | REM. | EMIG. | DEAD. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Manchester ..... | Walker ... | 306 | 13 | 20 | 9 | 3 | 33 | 14 | 0 | 14 | 2 | 1 |
| Bolton ..... | Holt ..... | 161 | 5 | 13 | 5 | 2 | 15 | 3 | 1 | 26 | 0 | 0 |
| Bury ..... | Robinson. | 114 | 3 | 8 | 4 | 1 | 15 | 0 | 0 | 10 | 0 | 1 |
| Tottington ..... | Crawshaw | 84 | 2 | 5 | 3 | 0 | 2 | 1 | 0 | 0 | 0 | 0 |
| Breightmet Fold | Copied ... | 20 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Radcliffe ..... | Heap ..... | 34 | 1 | 2 | 1 | 0 | 4 | 0 | 0 | 2 | 0 | 0 |
| Whitefield ..... | Johnson... | 16 | 1 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Heatons ..... | Hulme ... | 8 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Pendlebury ..... | Dunn ..... | 50 | 3 | 6 | 2 | 1 | 1 | 1 | 0 | 0 | 0 | 0 |
| Eccles ..... | Do. ..... | 14 | 2 | 0 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 1 |
| Rochdale ..... | Copied ... | 33 | 1 | 4 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Middleton ..... | Hulme ... | 53 | 3 | 3 | 2 | 0 | 13 | 0 | 5 | 1 | 0 | 0 |
| Oldham ..... | Cook ..... | 139 | 4 | 8 | 4 | 2 | 10 | 0 | 2 | 0 | 5 | 2 |
| Ashtn-undr-line | Smith..... | 107 | 1 | 5 | 1 | 3 | 9 | 0 | 1 | 3 | 1 | 1 |
| Dukinfield ..... | Slinger ... | 69 | 1 | 4 | 2 | 1 | 6 | 1 | 1 | 0 | 0 | 0 |
| Newton-moor ... | Thorp ... | 80 | 3 | 2 | 2 | 1 | 7 | 3 | 0 | 0 | 1 | 2 |
| Mottram ..... | | 32 | 3 | 4 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 0 |
| New Mills ..... | Haughton | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Cross-moor ..... | Do. | 40 | 2 | 2 | 2 | 1 | 0 | 3 | 0 | 0 | 0 | 0 |
| Stockport ..... | Cook ..... | 182 | 3 | 7 | 5 | 2 | 8 | 3 | 3 | 2 | 0 | 0 |
| Didsbury ..... | Hnkinson. | 12 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Leigh ..... | Moss ..... | 44 | 2 | 3 | 1 | 2 | 9 | 0 | 0 | 1 | 0 | 0 |
| Wigan ..... | Do. ..... | 13 | 0 | 2 | 1 | 1 | 2 | 0 | 0 | 1 | 0 | 0 |
| Haslingden ..... | Crawshaw | 22 | 1 | 2 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 |
| Chew-moor ..... | Holt ..... | 16 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Shaw ..... | Yates ..... | 59 | 1 | 5 | 4 | 2 | 5 | 0 | 0 | 0 | 0 | 1 |
| Keraley-moor ... | Hallows... | 25 | 0 | 3 | 3 | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total ..... | | 1735 | 59 | 111 | 59 | 26 | 140 | 29 | 13 | 61 | 9 | 9 |

Several of the branches were represented as being in a disorderly condition; but upon the whole, the Conference is in a healthy state. The officers united, and resolved to spread the truth and discharge their duty,—the members rejoicing in their privileges, and feeling anxious to grow in knowledge of the things of God. The prospects of the truth prevailing, and of an ingathering of honest souls into the kingdom of God, seems to cheer the hearts of the faithful and diligent officers, and gives a stimulus for them to continue faithful in well doing.

The total number of members seem to be less than represented on the previous Conference; but it is occasioned by 260 members of the Manchester branch not

being represented, on account of their residence and persons being unknown at present; yet the officers hope to search them out, and bring them again to the fold of the good shepherd who gave his life for the sheep.

It was moved, seconded, and unanimously voted, that Elder R. Holt take the oversight of Breightmet Fold branch.

It was moved, seconded, and unanimously voted, that the Heatons branch be numbered with Middleton branch.

The President ordered Elder Holt to render assistance to the Kersley-Moor branch.

It was moved, seconded, and unanimously voted, that Elder Richard Cook take the charge of Newton-Moor branch, and that he be released from Oldham branch; also, that Elder Samuel Downes labour in and about the district of Middleton; also, that Brother William Barnes take the charge of Didsbury branch.

The President rose and counselled the officers to labour diligently in spreading the principles of the gospel—to spread themselves over the face of the land, and take care to keep hold wherever they got possession. He would that every branch issue Letters and Invitations, and preach the gospel as the Holy Ghost shall direct; yea, he would that every member testify of the truth to his neighbours, and seek to win souls.

President Orson Spencer then rose, and remarked, that it is desirable to carry out good things on the most favourable occasions, and to the best advantage; and as it is not wise to cut down a field of wheat, and then leave it in the field to spoil, instead of gathering it into the barn, neither are those officers justifiable who content themselves with just laying down the principles of truth before the people, without striving to win souls in the kingdom of God. He would that the officers never lose any advantage; but wherever there is a good impression made, never to let it rest until the person or persons either receive and obey, or reject the gospel.—Respecting the subjects mentioned in the Invitations, he counselled the officers not to let their minds be cramped with a subject, but speak as the spirit of God suggests; and never seek to deliver smart discourses, for the Holy Ghost will not rest on the tabernacle of him who seeks the praise of men.

The meeting was then adjourned, in the usual form, until half-past two in the afternoon.

AFTERNOON.—The house being called to order, and the meeting opened by singing and prayer, Elders Downes, Dunn, and Holt, ordained 1 priest, confirmed 7 members, and blessed 1 child.

After the Sacrament of the Lord's Supper was administered, the President related his condition, and the circumstances of his family; and desired the Saints to assist him according to his necessity.

President O. Spencer then appealed to the Saints on Elder Martin's behalf, in an impressive and edifying manner.

It was then moved, seconded, and unanimously voted, that Elder Moses Martin be upheld and sustained as the President of the Manchester Conference, not only by our prayers, faith, and confidence, but likewise by our good works.

It was moved, seconded, and unanimously voted, that Elder Orson Spencer be upheld and sustained as the President of the British isles, by our faith, prayers, and good works.

It was moved, seconded, and unanimously voted, that we uphold, recognize, and sustain Elder Brigham Young, with his counsellers the Twelve Apostles, as the Presidency of the whole Church of Jesus Christ on earth.

The census of officers present consisted of 2 high priests, 1 patriarch, 35 elders, 37 priests, 18 teachers, and 4 deacons. The President then expressed his gratitude to God, and to the congregation, for the good feeling and unity that had been manifested, and counselled the officers to put down, and cast out every wicked, mean, and unholy spirit and principle; and to cultivate holy, pure, and righteous principles, so that they may reap good, from good seed sown.

The meeting was dismissed in the usual form until half-past six in the evening, when, after the meeting was opened, President Orson Spencer addressed the congregation on the dealings of God with men, and the necessity of being obedient to the opportunity which he offers for the salvation of men.

It was truly edifying and instructive; and the countenances of the Saints beamed with joy and gratitude for the intelligence that flowed from his lips.

M. MARTIN, President.
W. HULME, Clerk.

P.S.—More than 150 have been baptized in Manchester Conference since the 12th of December.

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CARLISLE.

This Conference was held in Newcastle-upon-Tyne, in the Saints' Meeting-room, 20, Nelson-street, on Sunday Dec. 12, 1847. The meeting was called to order at half-past ten o'clock a.m., when it was moved by Elder William Wanlass, and seconded by Elder Robert Gillies, that Elder William Speakman, our President, take the presidency of this day's proceedings. Carried unanimously.

Moved and seconded by the same, that Elder Ebenezer Gillies act as clerk. Carried unanimously.

The meeting was then opened by the President giving out the first hymn and offering prayer, after which the third hymn was sung.

The President then arose and made some appropriate remarks to the officers and all present, showing that there was a great lack of wisdom in any man unlawfully aspiring after an office in this church; he therefore hoped that none would be so weak in mind as to suppose they were slighted, because an office was not conferred upon them this day; for although it would be the privilege of every faithful man, by and by, to receive the priesthoood, we have got to wait patiently for it, and by thus exercising this good feature of the Spirit of God, and doing our best in the sphere in which we move, the blessing of the Lord will attend us. He further hoped that no officer would feel disappointed if he was not elevated a little higher; for it was his candid opinion, if ordinations had been more carefully attended to in this Conference, it might have been in a more generally prosperous condition; but, after all, he was glad to behold the aspect of things in this region, and declared that he knew the work would roll on if every one would act well his own part in the Lord, and endeavour to hold up the president of his respective branch, for he considered every one of them to be wise and humble men of God; he therefore hoped that the members would love and respect their officers, and that the officers would be united among themselves, and watch with a fatherly care over the lambs of the flock, and if this were done the work would roll on with a greater impetus than it had done heretofore. He then called for a representation of the branches, which was given as follows:—

Carlisle branch, represented by letter, 80 members, including 3 elders, 8 priests, 4 teachers, 1 deacon. Standing good.

Dalston branch, by letter, 16 members, including 1 elder, 1 priest, 2 baptized since last Conference. Standing good.

Brampton branch, by letter, 26 members, including 1 elder, 2 priests. Standing good.

Alston branch, by letter, 25 members, including 3 elders, 2 priests, 1 teacher, 1 deacon. President Speakman observed, that this was a branch he never had any difficulty with; when he visited them they were always at peace—in short, he said, they were a God blessed people.

Newcastle branch, represented by Elder William Wanlass, 47 members, including 3 elders, 5 priests, 1 deacon; baptized 12 since last Conference. Standing good.

Sunderland branch, represented by Elder William Knox, 38 members, including 2 elders, 1 priest, 1 teacher, 1 deacon; baptized 13 since last Conference. Elder Knox here observed, that he never knew the Sunderland branch in bad standing, but always good—they were a loving united people.

Scattered members, 8. Total, 248 members, including officers.

It was then moved by President Speakman, and seconded by Elder Wanlass, that the seven members lately baptized at North Shields, be organized into a branch and added to the Carlisle Conference, and be called the North Shields branch. It was also agreed to Brother Robert Gillies, belonging to the Newcastle branch, take the presideney of North Shields branch.

Elder Wanlass rose and said, he had represented the Saints at Throp-hill with the Newcastle branch, as they had always been numbered with them, but he moved that they be organized into a separate branch, called the Throp-hill branch, and added to the Carlisle Conference. Seconded by Elder Bainbridge and carried.

Moved and seconded that George Robinson of Throp-hill be ordained Elder to preside over said branch; and that John Robinson be ordained to the office of a priest for the same branch. Carried.

The following motions were then unanimously agreed to, viz., that Father W. Manghan be ordained to the office of an Elder for Alston branch; Cuthbert Charlton and Foster Hawkey be ordained Priests, and Robert Hawkey, Teacher, for Sunderland branch; and that Thomas Greener be ordained Teacher for Newcastle branch.

After a few more appropriate remarks by the President, the meeting adjourned till two o'clock, p.m.

The meeting was opened in the afternoon with singing, and prayer by Elder Wanlass, and while the sacrament was being administered the Saints joined in singing the hymn on page 335, "Weep, weep not for me, Zion," when all present seemed deeply impressed that Joseph was verily a prophet of God. The above named ordinations then took place under the hand of Elders Speakman, Bainbridge, and Wanlass. The ordinations attended to, Elder Wanlass cautioned the Saints against spreading doctrines they had no business with. Elder Robert Gillies arose and said, it would be well for all the Saints to learn the Mormon Creed. All present seemed to receive what was said with the best of feelings; and after some more suitable remarks from the President, it was moved by Elder Wanlass, that this Conference pass a vote of thanks to Elder Speakman for his diligence and faithful labours already done for the prosperity of this Conference, and that we sustain him as our President, and enter into immediate measures for his support. Seconded by Elder Bainbridge, and carried unanimously.

It was then moved by the President and seconded by Elder Wanlass, that Elder Bainbridge, who is a man of years and experience, and who has volunteered to go out into the vineyard, he permitted to go any where into the borders of this Conference where he may be led by the spirit of God. The meeting then adjourned.

In the evening the meeting reassembled at six o'clock, p.m., when the room was thronged with Saints and strangers. The meeting was opened with singing and prayer by Elder Wanlass, and President Speakman addressed the congregation from the 15th verse of the 11 chapter of Revelations,—"The kingdoms of this world," &c. He showed clearly that, although the present tense was here used, the day alluded to by the prophet was yet future. The manner in which the second advent of Messiah, and the setting up of his kingdom on earth, was pourtrayed, seemed to rivit on every heart the truth and verity of the subject. It was truly edifying to the Saints as well as instructive, and every one seemed to rejoice.

Thus ended a joyful day which seemed to have been too short for the valuable business done, and glorious principles taught.

WILLIAM SPEAKMAN, President.
EBENEZER GILLIES, Clerk.

P.S.—Dear Brother Spencer,—In the STAR containing the minutes of our last conference, some branches were not represented at all, and others incorrectly.

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## ON TAXATION.

We make the following extract from the editorial remarks of *The Liverpool Chronicle* of Saturday, the 29th of January:—

"The Income Tax, moreover, cannot be suffered to remain in its present shape. It is, as it is now worked, one of the most cruel and unjust imposts ever devised by the richer classes to oppress those who are nearer the base of society than themselves. It takes from the clerk who has a bare subsistence—from the tradesman who can only live from hand to mouth—from the professional man who has only a

passing interest in his income—from the literary man who supports himself by his brains—from all these, whose means depend entirely upon health and strength, which may fail them at any instant and plunge them into poverty, it demands as large a *per centage* upon their ephemeral profits, as it does from the possessors of *terra firma*, green field property, and the wealthiest *millionaire* whose nod can shake the funds. The monstrous injustice of this no one doubts. It is admitted on all hands. Sir Robert Peel himself, the hero of the Income Tax, only overruled this objection, whose force he admitted, by urging that, as it was only laid on for three years, it would have been endless trouble, for the sake of so short a time, to have made all the distinctions and differences between Income and Property which it would have been right and proper to have laid down in the case of permanent and abiding impost. But now that it is coming to something like such a shape, and asking for "fixity of tenure" with all the pertinacity of a Tipperary farmer, it must be put into a fair and honest shape, so as to press upon all those from whom it is levied, with equal weight. A large income ought to pay a higher *per centage* than the small one; and income from property should pay more than income from professional employments, and this last, when certain and assured for life, should contribute more largely than when it arises from labour, mechanical or mental, which may be brought to nought any instant by the failing capabilities of mind or body. In short, as long as this tax is a necessary evil, we must submit to its continuance. But we shall only do so cheerfully and patiently on the condition that it is placed on a fair and equitable basis, the wealthier and higher classes being made to bear the brunt of it according to their means, and so on, in proportionate rates, until it reaches the point at which its operation ceases. We will have it in no other form.

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# The Latter-day Saints' Millennial Star.

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## FEBRUARY 15, 1848.

THE article entitled "Foreign Politics," in another page, expresses in a happy and just light, the condition of the nations of Europe. The condition of the nations is so palpably alarming, and the turbid elements of self-destruction so universally diffused, and so perfectly matured for a general explosion, when once the match is applied, that Gentiles see it, and feel it, and tremble at the thought of such imminent danger. The toscin of alarm is sounded, and reverberates among the nations; and fearful apprehensions rise and swell in the breasts of millions at one and the same time. Sovereigns knit their brows in keen anxiety, and know not where to expect the outbreak first. The poor, goaded to the point of desperation, are ready to burst their cruel bonds in wild indignation, and make a forlorn effort to throw off the yoke of their oppressors, seeing that the incentives to perpetuating such a miserable existence are constantly diminishing. The middling classes are casting their eyes around in order to find a refuge from the approaching summons to war, and the increasing burdens of taxation, and a covert from that reckless oppression that has made "wise men mad," and threatens to swallow up the middling ranks of society in a common and almost universal bondage to the few, or spend their life blood in a general war. Light from the heavens shines, and the people see their peril, and hear the clanking chains at hand. National defences are multiplying, the credit of governments is strained and braced up like a tottering wall; and crowned heads are mortgaging influence and titles, in order to purchase the favour of rich bankers.

Rich bankers are fearfully watching the instability and vacillation of thrones,

and the rampant spirit of repudiation and breach of contracts. The spirit of Jesuitism stalks through cabinets and among thrones, disseminating among royal intimates of lofty bearing, jealous distrust. In another inferior, but wider sphere, Gadianton and Guerrilla clubs, under the gold leaf of plausible titles, are multiplying; legalizing, and sanctioning intrigues, and frauds, and crimes of hideous die. Good men that cannot conscientiously shuffle the cards of intrigue, treachery, and blood-guiltiness, are modestly retiring in amazement, and mournfully exclaim—"there is no hope!"

But let us turn over the picture for a single moment. The angels of God are busy in saving the most valuable articles, before the whole cargo becomes a general wreck. The hearts of the Saints burn with intense zeal, and their faith is mighty in healing all manner of diseases, and in preaching the pure gospel in power and in the Holy Ghost. The halls and meeting-houses of the Saints are crowded with listening inquirers, and there is not sufficient room to contain the anxious congregations. The tide of ingathering to the fold of the church swells monthly and daily. Multitudes, however, are still as sheep without a shepherd, perishing for lack of knowledge, crying—who will show us any good? Our prayer is, O Lord, send forth more and more faithful labourers after thine own heart! Shall the righteous perish with the wicked, and the honest in heart cry for light and truth in vain? "Rend the heavens and come down; in the midst of wrath remember mercy" to the upright that know thee not, and cause the poor to rejoice in the Holy One of Israel.

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THE probability now is, that British Saints will have the rich blessing of the services of one of the Twelve Apostles, after the lapse of about four months, to be continued with them for a considerable length of time, in consequence of the supposed ill health of the present incumbent in the Presidency. Elder Orson Pratt is already appointed to this mission to the European churches, and we hail with gratitude the prospect of having his superior wisdom combined with us in the Presidency. And the churches may rejoice in the acquisition of such a President as Elder Pratt, by whose side we expect to continue our humble labours, except a declension of health shall render our removal necessary.

Two of the Twelve are stationed at the Bluffs, Elder Orson Hyde and George A. Smith, who will constitute an able and competent power to instruct and forward the Emigrants to their proper destination. President Young, and probably some others of the Twelve, will be stationed in the valley of the Salt Lake or Great Basin.

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THE disbursements of STARS, books, &c., from the STAR-office, are becoming considerable, and it will be very necessary that our STAR agents should observe a system of promptitude and scrutiny with their accounts, both for their benefit and ours, and also for the benefit of the churches. It is very desirable that STAR agents should have some stock of STARS, BOOKS, and TRACTS on hand, in order that they may promptly supply incidental demands, and exhibit specimens of our works to inquirers after truth. We had occasion recently to look at the Liverpool agent's list of publications on his hand, as stock in reserve for incidental sale, although it seemed to be no more than was really wanted for successful operation in his agency, yet his stock amounted to about £9. Others have less stock in hand and some have more; from which it will be perceived that if all the agents are in arrears to our office for this amount of stock, or even half the amount, it will keep the office in arrears some hundreds of pounds, to printers, bookbinders, and others,

whose publications pass through our hands. Now we can give a short credit to agents for small amounts, and obtain the same credit of others in turn, in our favour to a large amount, provided our agents shall make prompt remittances at proper and short intervals. The Edinburgh agent is taking a thorough systematic course in this matter; and we have no complaint to make of any agents, for we believe that all assiduously seek the common welfare of the churches. Should many, however, be too delinquent, it would necessarily embarrass our operations to our serious injury. Our publications are securing a greatly increased demand from all the Conferences, and diffusing the knowledge of salvation to multitudes of strangers. A good agent that exhibits skill, and tact, and diligence, and fidelity, in commending the accredited publications of the church to strangers and lovers of truth, will not only share in the rewards that the publications secure, but the blessings of multitudes shall rest upon his head, and God will honour his name on the list of the worthy. His post is one of great usefulness and responsibility, therefore let him magnify it. The great increase to the subscribers for the STAR has necessitated us to reprint the 1st and 2nd Nos. of Vol X. When Elder Pratt arrives, we expect the value of our publications will be greatly enhanced. We wish agents to report *quarterly*, at the most, the number of each of the STARS which they have on hand as returnable to us.

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To Emigrants we would say, we have not received sufficient names up to February 4th to authorize us to charter a vessel, but as soon as the names are forwarded we shall secure a vessel and give information to the Presiding Elders of Conferences when the Emigrants should arrive in Liverpool. We hope to secure a vessel on reasonable terms by the 16th of February, but will notify Presiding Elders of the precise day of sail, in time for the emigrants to reach Liverpool before the vessel sails. Other instructions about luggage and the place where the emigrants shall be advised to quarter on their arrival in Liverpool, will be given by letter in due season.

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## LETTERS TO THE EDITOR.

*Manchester, February* 1, 1848.

Dear Brother Spencer,—I have just received cousin Smith's letter through your favour, for which I truly feel grateful. Its contents caused my heart to rejoice much, and especially to hear that my dear mother and one of my sisters were so near the great city of our God; may God bless the Saints there. On Sunday I preached three times, and once on Monday evening. I had crowded houses every time, and it is astonishing to see how the people are believing and being baptized, and the power that attends them. I was called a few days ago to go and administer to a young lady who had a cancer, which the physicians had tried their skill upon and declared that it must be cut off. She came to me and wished me to anoint it and lay hands upon her. I did so and it was made instantly whole. Several other cases, equally as powerful, have been manifested here of late—not less than fifty.

Yours, in haste,
MOSES MARTIN.

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*Idle, Jan.* 28, 1848.

Dearly beloved Brother Spencer,—I now take up my pen to write a few lines to you, to let you know how I am going on in the work of the Lord, if a few lines

from one so insignificant may be in any way interesting to you. It is now about thirteen weeks since I presented myself to you to go and preach the gospel, and to warn mankind of the calamities that await this generation. I proceeded, according to your judicious counsel, to the Bradford Conference, to labour under the directions of High Priest Charles Miller, who received me kindly, as so did all the Saints in the Conference; but what a new life it was to me for a few weeks! having always been accustomed to enjoy that domestic felicity that a tender parents' roof afforded, and for the last seven years of my life, in a comfortable place of my own, I found the truth of Elder Banks' words, that I could have no conception of a life of a servant of God but by experience; but now I can say that the short space of twelve weeks has somewhat inured me and prepared me for more arduous undertakings. I can now estimate the value of those brethren that have stood the storms of persecution for years—God bless them all. I feel not to be afraid of this wicked generation, for I feel that love that is spoken of that casteth out all fear; I know that my labours are approved of by the Lord; for when I gave way to my weakness at the first, about that you are aware of, there was a messenger came to me in the night, and told me I must not do as I was thinking, but go to and labour with all my might. Since then I have done so; and now I am ready to go any where you say —either among the Saints or the world. I have always found that blessing that was confirmed on me when I was confirmed into the church, on the 26th of Oct., 1840, by President Brigham Young, and the Apostle P. P. Pratt.—Elder P. rose and said, that I should preach to many nations, and be blessed with all utterance; and, though an inexperienced youth, I have never lacked language—I claim it at the hands of God, through his servants. My labours have been blessed in the places where I have hitherto laboured, and many have come into the church. Elder Charles Miller has appointed me to labour in all the Conference, and to be received like himself, but desires me to labour most of my time in Leeds; Elder Miller is a man of God, and a wise, judicious, merciful servant to the church; he has laboured hard until he is almost exhausted, and is unwell at this time—may God bless him. The work has rolled on since Conference (which is five weeks ago); about forty have been baptized, and the field promises fair for a plentiful and resplendent harvest,—may God bless the reapers. Amen.

My love to sister Spencer and Elder Littlefield—receive the same yourself.

Yours in the Gospel,

THOS. BRADSHAW.

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## PHONOGRAPHY, OR WRITING ACCORDING TO SOUND.

Phonography is a brief and easy system of writing, so called because of its representation of every sound and articulation that occur in the English language, by a simple and easily formed sign, which will readily enter into every combination required, and which is never used to represent more than one articulation or sound. Hence (as not only every sound has its sign, but every sign also represents a sound,) no ambiguity or difficulty in reading what has been written can possibly occur.

In furnishing signs for the sounds of the human voice, the author of Phonography has been guided by the strictest rules of philosophy. Considering the necessity that existed for a system of writing simple as well as expressive, in order to accommodate it to the flow of thought, he has carried his investigations into the world of forms, and established the most beautiful analogy betwixt signs and sounds. So strict—in fact, so true is this analogy in all its parts, that the very signs themselves seem to speak out the powers he has associated with them.

The inventor has made a correct estimate of the value of every simple mark, and balanced it with an equivalent degree of simplicity in a sound; and looking on the beautiful finish it has received from him, it appears to be all that we can desire. The analogy has indeed been stamped upon the nature of things. Phonography has not made the analogy, but discovered it. The new science, in addition to its value as a universal system of writing, possesses all the elements necessary for

forming a complete system of short-hand, in which capacity it excels all others, being more brief and perspicuous than any other hitherto discovered, and more easily read than the common long hand. Here then is a system of writing that has been so long called for by the world at large.

While systems of short-hand have been literally poured upon us we have not found one that was capable of coming into general use; and it may be safely said that not one individual in ten thousand has reaped any benefit from them, except those who are reporters by profession. It cannot be said that many have not made the attempt, for there are few who have paid any attention to the improvement of their minds who have not, at some period of their lives, devoted their attention to some short-hand, and disappointment, arising not from any difficulty in learning to write, but from the almost utter impossibility of afterwards reading what was written, has been their only reward. Thousands have thus taken such a disgust for short-hand that they spurn to hear it mentioned; we would, however, recommend them not to carry their prejudices to such an extent as to refuse to make enquiries about Phonography, and we are certain that no intelligent person will do so without being enamoured with it. But it is unnecessary to give any higher recommendation of it than the statement of the simple fact that the elementary work has gone through seven editions, and that above a hundred thousand copies of the system are in circulation.—*Phonotypic Journal for December*, 1846.

N.B.—Those who feel disposed to commence the study must procure the Manual of Phonography; best edition, 2s. 6d., morocco gilt; or People's ditto, same matter, 1s. 6d., stiff cover; and the Class Book, 6d., from Isaac Pitman, 5, Nelson Place, Bath, or at 1, Queen's Head Passage, Paternoster Row, London, or from any bookseller.

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## VARIETIES.

Misunderstanding and inattention create more uneasiness in the world than deception and artifice; or, at least, their consequences are more universal.

A Biter Bit.—An ingenious down-easter, who has invented a new kind of "Love-letter Ink," which has been selling as a sure safeguard against all actions for breaches of the marriage promise, inasmuch as it entirely fades from paper in two months after date, was recently so most awfully "done brown" by a brother down-easter, who purchased a hundred boxes of the article, giving him therefore his note at ninety days. At the expiration of the time, the ink inventor called for payment, but on unfolding the scrip, found nothing but a piece of blank paper. The note had been written with his own ink.—*New York Mirror.*

One of the Sovereign People.—"Make way for a hindependent woter," said a fellow at the Third District poll on Monday, whose breath was strongly tinctured with the *aroma* of tobacco and cheap whisky. "Make way, there," he repeated, "for a hindependent woter."—"Why, my good fellow, it is not more than an hour ago since you deposited your vote at this very poll."—"I knows it," said the independent republican, "but that 'ere was the Democratic ticket, this 'ere is the Whig."—"If you attempt to vote twice," said the questioner, "I shall have you arrested for a violation of the election law."—"You will, will you," said the sovereign, "then I say, if I am denied the right of woting for the Whigs after havin' gone the whole ticket for the Democrats, there ain't no uniwersal suffrage, that's all—it's a darn'd one-sided business, take it all round."—*New Orleans Delta.*

The Slave Trade.—Letters from St. Helena of the 13th of November mention the arrival of H. M. brig Hound, with her fifth prize, a half-deck schooner of eighty tons, with sixty slaves on board, which she had captured after a long chase. They were so closely packed, and in such a wretched condition, that, notwithstanding all the care and attention bestowed on them by the officers and crew of the Hound, ten died before they got to St. Helena. The vessel was burnt after their removal. At the time the Hound arrived there were upwards of one hundred prize vessels which had been captured by her Majesty's cruizers, waiting condemnation or re-equipping, after having been sold. The greater portion of the slavers are built in America, and sold to the Brazillians, and are described to be as swift and well fitted as yachts, so that scarcely any of the sailing men-of-war on the coast can overtake them. After condemnation they are generally purchased by agents from the Brazillian merchants, and get into the slave trade again.

A negro minister once observed to his hearers at the close of his sermon as follows:—"My obstinacious brethren, I find it's no more use to preach to you, than it is for a grasshopper to wear knee buckles.

There is nothing that tends so much to keep the fire of love burning brightly after marriage, as those little attentions which, before marriage, the two parties would consider themselves inexcusable in forgetting.

One of the most important female qualities is sweetness of temper. Heaven did not give to woman insinuation and persuasion in order to be surly; it did not make them in order to be imperious; it did not give them a sweet voice to be employed in scolding.

A Doubtful Con.—A person entering the House of Commons when the Rump Parliament was sitting, exclaimed, "These are goodly gentlemen, I could work for them all my life for nothing." "What trade are you, my good friend?" said one of the attendants. "A rope maker," replied the other.

Imaginary Troubles.—Half our griefs are imaginary. Before you have recourse to arsenic, therefore, try what virtue there is in an emetic. Instead of your business being deranged, it may turn out to have been nothing but your stomach. Two thirds of the melancholy in the market is nothing but indigestion.

More "Annexing."—The American public is much puzzled to know what is President Polk's object in sending out an expedition to Palestine, to explore the Dead Sea. The editor of the *Maine Farmer* believes that the object is to fish up the cities of Sodom and Gomorrah, and to "annex" them to the United States.

The Bible.—Dr. Plafaire, in a sermon preached before the University of Cambridge, about the year 1573 says—"Before preaching the gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no god, but the sun, the moon, or some hideous image. In Scotland, stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the abbey now rears its venerable pile, a temple of Apollo."

Flatterers.—Take care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors; for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue: and because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous. A flatterer is said to be a beast that biteth smiling, and has been compared to an ape, who, because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, doth therefore yet play tricks, and provoke laughter. Thou mayest be sure that he that will in private tell thee thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

National Debt.—The weight of the national debt in gold amounts to six thousand two hundred and eighty-two tons; in silver, to one hundred and twenty thousand tons. To transport this across the seas in gold would require a fleet of twenty-five ships, of two hundred and fifty-two tons burthen; or it might be carted by land in twelve thousand five hundred and eighty one-horse carts. These would extend in a procession of thirty-five miles. Or two hundred and eighty-one thousand, seven hundred and sixty-nine soldiers might carry it, each bearing fifty pounds of it in his knapsack. Eight hundred millions of sovereigns piled one upon another would extend seven hundred and ten miles. The same number of sovereigns laid flat in a direct line, and touching each other, would extend eleven thousand and forty eight miles, or nearly twice round the moon. Eight hundred millions of one pound notes sewed together, would carpet a turnpike road forty feet wide, and one thousand and fifty miles long, or from Land's End to Johnny Groat's, and nearly half way back again: If these notes were sewed together end to end, they would form a bandage long enough to go four times round the world, or sixteen times round the moon. An equal distribution of the debt would give sixteen shillings to every man, woman, and child on the face of the earth. Could we import as much silver from the Mexican mines as would pay it off, it would require four hundred and seventy-six ships to carry it, of two hundred and fifty tons each. Carted to the Bank, the procession of one horse carriages, each with half a ton of it, would extend six hundred and seventy-six miles; if carried by men, each carrying fifty pounds, it would take more than five millions, or a million and a half more men in addition to the whole adult male population of Great Britain.

BREAD AND MILK FOR CHILDREN.—Never allow milk to boil; it loses most of its nutritious quality by so doing. Place it in the oven, or warm it in a sauce-pan—tho former is the best; let it be lukewarm. The bread may be soaked in the basin by a little hot water, with a plate over to steam it, previous to pouring the milk in.—*Dr. Hodgkin.*

WHO CANNOT BE RICH?—A Polish woman, who has a stall in the Franklin market, found herself about five years ago a widow with four young children, and an estate of just one dollar and fifty cents in money. She did not, however, turn her steps towards the alms-house, nor spend her time in begging from door to door. Though embarrassed by a very poor knowledge of our language, she immediately invested her capital in some articles which she could sell, and commenced operations, employing her children as she could for assistance. For a year or two past she has had the market stall. A few months ago she learned that the owner of a good farm of seventy-five acres, in one of the central counties of the States, was very desirous to sell his farm for money. She examined the farm, found a good house, barn, &c., and fifty acres under cultivation. Her small store had grown to *twelve hundred dollars*, all safe in the savings' bank, and she offered it for the farm, and it was accepted, for it was all in cash. The Polish widow now has her country estate, where she has been spending some months; though, unwilling to retire as yet, she has returned and resumed her stall. What a fine provision for herself and family has she secured by five years of determined effort! What proof has she made that this is the land where all may be rich who have health, and where they only who have it not, are proper objects of charity!—*New York Journal of Commerce.*

MOTHER'S GRIEF.—Father's may forget their offspring, and children lose the remembrance of their parents; husbands and wives may be replaced, and brothers and sisters be to each other as strangers, and even foes; but the love of a mother endureth for ever. A father supplies the wants of his children from his purse—a mother from her bosom. Even the grave cannot extinguish her devotion. She mourns over her deceased infant in silence and in solitude. It is always before her. Its voice is in her ear, and its smiles are in her heart Memory raises up the little idol to her admiring eyes by day, and the too vivid dream reanimates it by night. Her natural affections regard it as a living being, and she longs to fondle and embrace it, while the divinity within her sympathises with it as a celestial, and invests it with the attributes of a ministering angel. She holds strange and mysterious communings with it, for love such as hers has an ideal world of its own. Her wounded spirit flutters against the barriers of its human prison, and strives to escape and join that which has "put on immortality;" and at last, wearied with its ineffectual struggles, it yields its timid submission to the law of nature; it indulges in the hope that that which is imperishable may be permitted to revisit the object of its love, and illumine, by its mystical presence, the depth of its gloom. She cherishes it with an humble but firm reliance upon the mercy and goodness of God, that her child shall be fully restored to her in another and better world, where they shall dwell together in unity for ever.

PHYSIOLOGY OF VISION.—The desire to conceal from the world any imperfection which wounds our self-love, is inherent in the human heart, and leads to all sorts of artifices on the part of those who, by natural conformation, advancing years, or other causes, suffer from imperfection in their vision. Thus it is, that some persons prefer to use an eye-glass, others reading-glasses, in lieu of spectacles. Reading-glasses, however, are objectionable from their not being firmly fixed in front of the eyes. The motion of the head not being in accordance with that of the hand which holds the glasses, has the effect of trying the eyes exceedingly in their constant and ineffectual endeavour to adjust themselves to the position of the glasses, inducing unnecessary fatigue to the eyes, and rendering necessary an earlier resort to glasses of a higher power than would have been required had proper spectacles been adopted from the commencement. But a single eye-glass is more injurious still; and many young men, who, from a shortness of sight, or a singular vanity, have thought proper to use a quizzing-glass (as it is termed) have had reason to regret it to the end of their lives. I am acquainted with a gentleman, the sight of whose right eye has been seriously impaired from his having, in early life, constantly used one of these eye glasses, and numerous other instances have come to my knowledge. The consequences to perfect vision are serious, for as one eye is made to do more work than the other, an alteration in their relative strength takes place; the result is, that sooner or later, when the person resorts to spectacles, he finds that the lens which suits one eye will not at all suffice for the other. Watchmakers and other artists, who work with a magnifier, are very subject to this imperfection of vision, and generally find that they see better with one eye than with the other. If, instead of always applying the magnifying-glass to one eye, they were to use the other in turn, a habit which might be easily acquired in early life, although with difficulty afterwards, they would preserve the power of their eyes more equally, and the perfection of vision longer; for, by using the eyes alternately, rest and an opportunity of recovering from